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W. T. Purkiser (Editor)  
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# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

"Toward the going down of the sun,  
shall be your coast"

*Joshua 1:4*

*July 31, 1963*

# "STREAMS of MERCY"

**"Streams of mercy, never ceasing,  
Call for songs of loudest praise."**

THESE WORDS from the hymn "Come, Thou Fount of Every Blessing" came to my mind as I sailed on a small inland steamer through the fjords of Norway.

From Bergen we had traveled by train to Myrdal and down the mountain slopes to Flam. There we boarded the ship and proceeded northward several miles as the progressive beauties of Aurlandsfjord unfolded before us.

After an hour's sailing we came to the narrow opening of Naerøyfjord, which we entered between precipitous walls of solid rock reaching upward some fifteen hundred feet. Here greater beauties awaited. As we zigzagged our way through the



**General  
Superintendent  
Benner**

channel toward Gudvangen, majestic promontories would appear. Then there would be again the sheer rock walls, broken from time to time by valleys stretching back from small villages, and green as only Norwegian valleys can be green, the background a rugged mountain height.

But one element of the total scene I never shall forget—waterfalls. Down those rocky steepes they came, each with its own peculiar form and

loveliness. Falling from one thousand to two thousand feet, some were slender and white, losing themselves in a diaphanous mist toward the level of the fjord. Others were massive torrents, plunging, leaping, dashing over huge rocks, pouring into the fjord in a spectacular mass of surging waves. But all were replenishing the deep blue waters of the fjord from their hidden resources of glaciers and snow-covered peaks.

How like God's mercy! From the hidden, mysterious heavenly sources it comes to bless and refresh all of life. Even when we seem to be shut in between the high and rocky walls of life's hardest experiences, we can still know the beauty of His mercy. The Psalmist declared, "His mercy endureth for ever." "To the Lord our God belong mercies and forgivenesses," were the encouraging words of Daniel.

Speaking under the divine inspiration in her exalted Magnificat, Mary said exultantly, "His mercy is on them that fear him from generation to generation." Mercy for the repentant sinner! Mercy for the consecrated Christian believer! Mercy for the mature saint! Mercy for the young and the old, the weak and the strong, the joyous and the sorrowful! "Surely goodness and mercy shall follow me all the days of my life."

So with new understanding and fervor, I would sing,

"Come, Thou Fount of ev'ry blessing,  
Tune my heart to sing Thy grace.  
Streams of mercy, never ceasing,  
Call for songs of loudest praise."



# The GREEN FUSE



By BERTHA MUNRO

Professor of  
English Language and Literature  
Eastern Nazarene College  
Wollaston, Massachusetts

*The force that through the green fuse drives the fruit  
Drives my green age.*

THE WORDS ARE STRANGE. The poet, Dylan Thomas, is expressing the marvel of physical life, in nature and in man, in terms of an electric charge. We, like the stem of the rose, are God's "green fuse." (We would spell the Force with a capital.) Here is the twentieth-century scientist's discovery of the supernatural; it is through cosmic energy that "we live, and move, and have our being." This discovery should stretch our souls.

The phrase has been haunting me: "the Force that through the green fuse drives." Wordsworth could not have used the image, intensely as he felt the mystery of nature and longed to communicate it. He knew nothing of electric currents and electric fuses. Electricity had not been harnessed.

♦ ♦ ♦

Our God, to make himself known to His creatures, has always had to use words they could comprehend—only finite symbols of His inexpressible infinity. To homeless Israelites He spoke of exploring a rich Canaan; He gave Caleb a mountain to conquer, Moses a mountaintop for a rendezvous. To an earth-bound generation He spoke of himself as "riding on the clouds," "sitting on the circle of the heavens"; He knew that He could reveal himself more fully when men had learned more of His works and He could speak to them in a larger language. God will always be greater than the farthest reaches of our imagination, higher than the highest that we know. We must always feel the pull of the explorer. Not now to a mountaintop; Everest has already been scaled. Not even to an encircling "heavens" that shut us in. For us the symbol is outer space.

In Gordon Cooper's recent return from thirty-six hours of orbiting the earth, punctual to the second, we get a new glimpse of God's timing and the reliability of His laws, physical and spiritual. In the complex intricacy of the space capsule, focus of millions of individual minds, skills, prayers, we have a fresh symbol of God's vast co-operative, redemptive operation being carried on in the world to strengthen our hearts.

Today the availability of God's immensity is expressing itself in new ways. He directs the galaxies; He directs individual specks of humanity. The atom bomb is His fresh revelation in symbol: terrific dynamic energy compressed in infinitesimal space. So He came to us small people in the person of His Son, compressing Infinity into a human frame. He comes to us still in the power of Calvary's rent veil, the power of the Resurrection in our little lives. God's spiritual atom bomb is unmixed love communicated—its force yet to be explored.

Or the piercing energy of the newly found laser, that concentrated light ray thinner than a hair but powerful beyond imagination. From the beginning God's symbol was light; we have only touched the fringe of its meaning. He has other facets yet to be disclosed: He is our eternal Contemporary. It will take all there is of us to keep up with Him. But He has given us the key in the ever-contemporary Jesus Christ and the Holy Spirit's revelation of Him.

♦ ♦ ♦

The desperate need of our day is assurance of the reality of God and the possibility of God-contact. Science demands facts, verified hypotheses; the existential philosophers demand vital experience in place of lifeless theological catchwords. "Sin" does not mean much to men around us; some may admit a "guilt complex." They do know "loneliness," "lostness," "insecurity," "fear," "inadequacy"—the separation from God which makes Him only a name, a word, or less.

A series of public lectures delivered this year by a distinguished scholar on the "human predicament" as expressed in contemporary literature headed up in this. Men today need a God-ambassador, but they ask of him two things: a personal certainty of God and a genuine love of people that amounts to identification. He must have a God whom he knows as real, and he must care about others at the expense of self. It

sounds like Christ relived.

Back to the "fuse." The mighty Force we have been exploring—God—channels His energy in the physical universe into and through each single blade of grass and each individual body, in what we call life. He channels His spiritual energy into and through every human spirit that will not block the current: "The Force that through the green fuse drives the fruit"—fruit of the Spirit, not ours.

This is the essence of the Christian experience John Wesley called the "second blessing," the removal of the last barrier to the incoming of the Holy Spirit. The strength of the powerful current is adjusted, by the "converter" Dr. Howard Hamlin speaks of, to the size of the receiver. The power is of God, not us. Life is a relationship, inflow from God, outflow to men. The "fruit" "driven through" will be the reality the world needs.

That fruit of the Spirit? Read again Galatians 5:22-23. "Love, joy, peace," God's own imparted: the love, God's kind, for the unworthy and unresponsive; the joy, that "journey into joy" by which Catherine Marshall describes her own growing acquaintance with the Holy Spirit; the peace, the deep sense of adequacy for life through His constant indwelling presence.

"Longsuffering, gentleness, goodness"—for our relations with our fellow men, God's golden rule in our hearts, His "force" of love through us: longsuffering as He suffered long with us, as we need forgiveness from others; gentleness, the golden law of consideration—all are hungry for it; goodness, the sheer integrity, guilelessness, sincerity that men can safely trust—we expect to find it in others.

"Faith, meekness, temperance [self-control]," the sturdiness of the "green fuse" itself to sustain the current: the faith to rely on God's laws and His love, steady and faithful; the meekness to forget self; the self-discipline to hold firmly to life in the Spirit. For growth is not automatic; this "fuse" is a willing, choosing person.

"The Force that through the green fuse drives the fruit"—

*How silently, how silently*

*The wondrous Gift is giv'n!*

You read fresh the Beatitudes, Christ's definition of the *summum bonum*, life's ultimate highest value, and you realize suddenly. This is beginning to happen to me.

You read how in 1940, the lowest ebb of the British fortunes of war, the spirit of the English people was "curiously happy." You recall the saying that the man who follows Christ wholly will be misunderstood, misrepresented, ridiculed, persecuted—and *absurdly happy*. And you know it is true.

This "curious," "absurd" happiness of love in action, God alive in our lives, is what the world cannot understand and will ask about—ask for.

## The PERFECT



# CURE

By **CARLTON L. BURLISON, M.D.**

Captain, Medical Corps, Herlong, California

PEOPLE TODAY are concerned about their health. The general public has been made conscious of the importance of good health by the many articles of medical nature appearing in newspapers and magazines. The annual fund-raising campaigns for medical research, and publicity in television and radio, have aroused public interest in the prevention and early treatment of dread diseases. With a system of rapid transportation some individuals have traveled thousands of miles to have the best treatment available.

Patients have come to my office with minor complaints and, while being examined, have revealed the real reason for their call. They were afraid they had cancer. They had read an article

## The Cover . . .

**A view at Cape Kiwanda on the central Oregon coast near Pacific City, not far from Portland, where the Sixteenth General Assembly of the Church of the Nazarene will be held next June 21-26, 1964. The quadrennial conventions of the Nazarene Foreign Missionary Society, the Nazarene Young People's Society, and the Church Schools Department are scheduled for June 18-20, 1964.**

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about it, or a close friend or relative had recently died with this disease.

There are few people who would be so foolish as to say, "A little bit of cancer will not hurt me"; "I can get by safely without having it removed or treated"; "I can take care of my own cancer problem"; or, "I am about as healthy as my neighbor even if I do have a few cancer cells."

Yet it is quite alarming that people are so indifferent to the most dread disease of all—*sin*. There have been many attempts to substitute good works, a code of ethics, or church membership for salvation from sin. But the wrong remedy is as fatal to the soul as to the body. Christ is the Great Physician; He alone has the power to heal the soul.

The human race has been warned concerning the signs and symptoms of sin. The Bible plainly gives us the black picture of its results. Articles

and tracts on this subject are made available to the public. Evangelists and pastors have cried out sin's deadly consequences in pulpit and on radio. Funds have been raised for religious education and missions; and yet these seem to have failed to arouse the general public and to make the sin-sick soul conscious of the deadliness of sin.

How strange that people are so concerned about their physical life that will soon be over and neglect the spiritual life that will never end! Why will they seek treatment for physical ills, which is quite imperfect, and pass up *the perfect cure* for sin?

*There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners, plunged beneath that flood,  
Lose all their guilty stains.*

## I BELIEVE in

# God

By **VERNON L. WILCOX**

Pastor, First Church, Eureka, California

THE FIRST AFFIRMATION in the Apostles' Creed is, "I believe in God." The first statement in the Bible is, "In the beginning God." There is no other way to begin any adequate philosophy of life. Only "the fool hath said in his heart, There is no God."

Belief in God is not the fabrication of a group wanting to propagate a religion; it is the fundamental affirmation of the human heart as it reaches out into the unknown for a foothold above the abyss. It is not the imagination of little men to bolster them up, but the faith of big men who realize their dependence on a higher power.

The human personality is made up of intelligence, affection, and will. This may be an old-fashioned definition, but it is as good as any.

### I

*I believe in God with my intelligence.* The best authenticated fact in the universe is the existence of God. There are of course the classic arguments with their long names: ontological, cosmological, teleological, and anthropological, and added together they make a formidable case for a God back of the universe. The feeling within ourselves that there is a God, the world about us with all of its wonders, the sense of a future life that will not be downed within us, and finally the marvelous mind, body, and spiritual sensitivity of man himself—all these tell us that God is.

To believe in God is really the only way to be sane in an insane world. Wildly seeking other

ways to live, apart from God, humanity has practically destroyed itself. When asked what weapons would be used in World War Three, Einstein is reported to have answered, "I don't know—but stone slugs will be used in World War Four!" This, from one of the most eminent thinkers of his day, should give us pause in this frivolous age.

How can we keep our sanity in a day like ours? I struck up an acquaintance with a man on a train some time ago. Eventually our conversation turned upon religion, and he made this startling comment: "I don't believe in God. I couldn't keep my sanity if I believed in a personal God." Looking into my own heart I had to make the opposite statement, "I don't see how I could keep my sanity in a world of confusion like this unless I did believe in a personal God."

There is only one way to explain human life. The intelligence that shines from the countenance not only of the brilliant but also of the humble—that something that sets men apart from the animals says, "There is a God." The goodness and nobility to be seen in the actions of people convince me that there must be an Ultimate Goodness and Nobility toward which they are striving.

The footsteps of God are unmistakable all about us. The world in which we live, the presence of conscience and character and reason and love, argue beyond successful contradiction that God is nearby, and that "in him we live, and move, and have our being" (Acts 17:28). Without Him



things would go to pieces so hopelessly that we could never remedy them at all. Yes, I believe in God with my intelligence.

## II

*I believe in God with my affections.* There is a deep need of God in my whole make-up. Every fiber of my being calls out for Him. With the Psalmist I can say, "My heart and my flesh crieth out for the living God" (Psalms 84:2). With Job, I can pray, "Oh that I knew where I might find him!" (Job 23:3) With the hymn writer I can sing,

*"I need Thee, oh, I need Thee;  
Ev'ry hour I need Thee!"*

How man's soul cries out for the living God!

But I also believe in God with my affectional nature because life breaks down without Him. When I leave God out, everything goes wrong. He is the one indispensable without whom we cannot live.

I believe in God because in personal experience He completely satisfies every normal longing of my heart. Things of the world cannot satisfy the deep hunger of humanity; for a time they may seem to fill the need but, like sedatives, they only dull the edge of pain and fail to cure the disease of soul loneliness. Only Christ can give glorious life. Yes, I believe in God with all the ardor of my affections.

## III

*I believe in God with my will.* This gives content to the others, for without the will intelligence becomes mere formal knowledge and affections turn to maudlin sentimentalism.

I believe in God with my will because this is the only way to produce genuine morality, the prime essential to civilized living. Some have conditional morality—they live respectable lives because it pays in material gain or because the social pressures are applied. But basic morality—doing right because it is right, regardless of consequences—that depends heavily on a firm faith in a God of goodness, justice, and love.

I believe in God because that faith is my only hope of future eternal life. Those who do not have this faith face the future in the dark. If we are to be balanced in our thinking and living we must recognize the effect that the other life has upon us. The moon exercises such power over the ocean that the great tides sweep in upon our beaches. I cannot see this power or understand it or prove it, but I must recognize its existence. So the upward pull is ever upon us, sometimes stronger than at other times, but always there.

Friends, believe in God with your intelligence, with your affections, with your will. Don't let anything or anyone or any circumstance rob you of this priceless possession of faith—at once the balance wheel and motive power of a victorious Christian life.

Don't  
Just  
Sit  
There . . .  
DO SOMETHING!



By RUTH TEASDALE

Nazarcine Elder, Shelby, Ohio

THE WHATNOT SHELF hangs on the wall. Upon its shelves rest some fancy old dishes. High upon the end of the top shelf is the little cup given me when a very small child. The tiny, gold-painted flowers have so faded they are not much more than a memory. The other end of the shelf holds a little pair of wooden shoes brought to me from Holland.

The middle shelf supports a very tiny, shell-studded cup given to me by friends in Florida. A little yellow bird sent by a friend in Oklahoma graces the center of it, and another childhood gift-cup balances the other end.

The bottom self holds several pieces of Royal Albert Crown china from Canada, the dainty Silver Birch pattern, so distinctive. Then proudly standing in one corner are the dark blue salt and pepper shakers my husband brought to me from Palestine.

Quite a world-wide representation! Pretty to look at! Dozens of dear memories! A representation of friendship and deep, deep sentiment! But every few days as I go to the whatnot shelf with dustcloth in hand, I am apt to say (to myself of course), as a finger, wrapped and bulging with dustcloth is poked into the tiny little cups, "Dust collectors—that is all! Don't just sit there—do something!"

Whoever named the whatnot shelf named it right! The cleansing process goes on over and over, again and again, year after year. But the things just sit there and do nothing. What are they for? Of what service are they? I must honestly confess, *None!* Two words would answer the questions—decoration and sentiment.

But out in my kitchen is a big, old cup. It really holds as much as two ordinary cups, which is the

reason I like it so well. All over the bottom and sides are a multiplicity of little cracks in the glazing. Two big chips mar the rim. The picture of a big, ugly, lop-eared hound dog is its only decoration. But, oh, how I like that big old cup with its familiar handle! At six o'clock each morning my cup and I spend together a period of time that I enjoy. It really serves me well—two cupfuls of coffee at a time!

This big, old, ugly, chipped cup has to be cleansed also. But every time I dunk it into the hot suds, rinse it in scalding water, wipe it dry, and put it in place, I do it with a different attitude. Why do I hate to dust the dainty, hand-painted china cup on the whatnot shelf and yet deeply enjoy sloshing the dishcloth in the big, old cup in the kitchen? I know the answer very well: the one is cleansed to look pretty and sit idle while the other is cleansed for service.

That makes me think! Why was I cleansed in a second definite work of grace wrought within my heart by the Holy Spirit? Yes, I *do* believe in the cleansing power of the Holy Spirit. It is taught in the Bible, has been experienced by millions, and is demanded by God as a prerequisite for our entrance into heaven. I was cleansed to be of service

to God and His Church and not to sit on a whatnot shelf! I am afraid too many people lose sight of the fact that the purpose of their cleansing was to prepare for service to the Master.

"Be ye clean, that bear the vessels of the Lord," said Isaiah (52:11). "Be ye clean," not to sit idle on a whatnot shelf, and silently wait for expressions of sentiment by ardent admirers, but to "bear the vessels of the Lord." Following the cleansing with the live coal from off the altar, God's first command to Isaiah was, "Go, and tell this people." His cleansing was not to maintain a sanctimonious look while he sat on a pew in the Temple, but to be of service to God and those in need.

Many a place of service in a church is vacant because the one who should be bearing "the vessels of the Lord" is sitting on a whatnot shelf, doing nothing. An occasional revival dusts him off but he just remains on the shelf, useless and full of sentiment. May God help us to jump down from our quiet, sentimental, cold, fixed places on the whatnot shelf and *run* to our places of service. True, we may become chipped, scarred, and marred while we serve, but we will be filled with joy that comes with useful service for Christ.

Don't just sit there—*do something!*

*Are We . . .*

## "Hiding Behind Our Smallness"?

*By Evangelist C. B. McCALL*

THE SMALL LOCAL CHURCH—one of thirty or less members—does not have to be a "problem" church. It need not exist as a heartache to district officials, and a grinding, consuming mill to a long line of pastors. It need not stand as a question mark as to the power of God in the minds of the citizens of its community. Rather, like a child (although needing nutrition and care), it can be something beautiful and a blessing.

For a church to be small, or even to remain small, is actually no detriment to the kingdom of God. As one writer puts it: "Difficulty arises only when the small church uses its smallness as an alibi for being a problem."

Low finances do not make a "problem" church. For a local church can somehow manage to run without much money. Churches have often done so.

Neither does being few in number make the "problem" church. Some of the most blessed and fruitful services in Christian history have been when only two or three were gathered together. The great missionary movement of the last century

in America was sparked by half a dozen men kneeling around a haystack.

Many small groups have met happily for years in public halls, rooms of residences, basements, store buildings, and shacks. Many pastors have worked full time in secular occupations and joyfully preached their hearts out on Sunday.

Of course it is far better to have a proper and commodious building and to pay the preacher an adequate salary. But these, in themselves, are not the making of a healthy church.

"Problem churches" are usually caused by a lack of co-operation.

Perfect harmony is impossible to attain, yet there must exist a substantial degree of unity as to purpose and methods if the organization is to stay off the sick list.

Spirit-filled pastors are not hirelings. They never forsake a flock because of scarce attendance or the poverty of members. District leaders do not grieve over a church simply because it is small. The world about us is not confused when they see Christians



worshiping in inadequate quarters or laboring at menial tasks.

But pastors leave, district superintendents surrender, and the populace shudder and turn away when they witness carnal stubbornness and selfishness among people who claim to have assembled themselves together for the furtherance of God's kingdom.

Although fingers of accusation may be pointed in varied directions, there is really no excuse for a local church—however small—being a “problem” church.

## **Want to Make Your PASTOR a Better PREACHER?**

**By R. E. MANER**

WALKING down the hall of a large city hospital, I was suddenly hit by a blast of cold air. Without altering my pace, I cast a casual glance through the open door that released the breeze. Inside was a doctors' lounge, with every evidence of being a place of relaxation and rest.

As I walked down the steps of the hospital and out into the hot parking lot, I had a feeling of real joy. How good it is that men who fill such places of responsibility can, when opportunity affords, rest for a minute in surroundings that are the best the situation allows! Nothing is too good for men who hold life and death in their hands. No one would want less for his physician.

As I turned my automobile into the endless stream of city traffic, I thought of men who hold more than physical life in their hands. These are men who have committed to their care the destiny of the soul. They too should be at their best in tense moments when eternal life is at stake.

All the way home one situation after another came up before me. I thought of men who have to work all week at secular employment because their churches are unable to support them. These same men, all too often, spend Saturday cleaning the church, cutting the church lawn, and making some repairs on church equipment. Saturday night is taken up with preparation for Sunday. There are two sermons to finish up, the Sunday school lesson to study, a quick call on a needy family, and the church bulletin to run off on the mimeograph.

Sunday morning there is the Sunday school class

to teach, the leading of the morning song service, and then the sermon. Sunday afternoon there is a trip to the hospital and two other calls that have to be made on the way home. Sunday evening there is a part on the N.Y.P.S. program, then an evangelistic sermon to preach. The next thirty minutes he spends praying with seekers at the altar. After the altar service, he and the church treasurer discuss the finances of the church. Then, when all others have gone home, he closes the windows, turns off the lights, and locks the doors. One can but marvel at his herculean strength.

This hypothetical situation exists in varying degrees in far too many of our churches. What makes it more tragic is that it is completely unnecessary and frequently even unknown to the average layman. Laymen can, and I believe want to, help their pastor in many ways.

Does your church have a paid janitor? If not, who does the cleaning? Ask if you can help in any way. What about secretarial help? Ladies who use the typewriter can give one morning a week in the church office. Are there posters to make? Who helps with the decorations for special occasions? Are there any little tasks that others might have overlooked? Who picks up papers and replaces hymnals in the rack before the Sunday evening service?

In summer, who closes the windows after the Sunday evening service? Who turns the heat on and off in the winter? Who fixes leaky faucets? Who unstops the plumbing? Who replaces burned-out light bulbs? Who makes minor repairs on church property?

If you are a member of one of our larger churches, these matters are cared for by paid employees. But the small churches, and we have many of them, do well to employ a full-time pastor. These forgotten tasks are left to the pastor (or his wife).

Now if your minister is in good health, hard work will not hurt him. But remember, the more physically exhausted and mentally depleted he is when he enters the pulpit, the less he will be able to put into his sermons. Your pastor may be, as one suggested to me, the alpha and the omega at your church. But when your soul is in the balance you don't need a man “dead on his feet” trying to help you.

Do you want to make your pastor a better preacher? Ask him about cutting the church grass or folding the church bulletin. Put away those folding chairs without being elected by the church board. Be alert to the endless number of small, thankless tasks without being asked.

Next Sunday, though all these matters may have been done by others, your pastor will know you care. He will know you care about your church. He will know you care about your pastor. He will preach better. Try it, and you will find that it works.

## The Sufficiency of

# CHRIST

By MILTON HARRINGTON, Pastor, Ancon, Panama Canal Zone



ONE cannot read the Bible with any regularity or with an honest purpose without being impressed with the great confidence that is expressed in Jesus Christ. A centurion seeks Him out on behalf of his grievously ill servant asking, not that He visit his home, but "... speak the word only, and my servant shall be healed" (Matthew 8:8). Such a resplendent confidence in the God-Man's power that just a properly directed word is of greater value than the most brilliant practitioners of the day!

The Bible is careful to be unbiased in its presentation, and has never censored the Spirit's reporting—even when it must reveal the worst about its leading characters. Its policy can be summed up in the words that "God spared not the angels that sinned" (II Peter 2:4); and neither David nor Peter was spared. It refuses to cover over any of the failures of its subjects, but not once must it feel the shameful embarrassment of revealing a failure in Christ.

Even Pilate enters its pages as an unbiased witness, a man who must have had some sense of justice to hold his position of authority, to declare, "I find no fault in this man." Why wasn't Paul or John the Beloved delegated this blessed privilege? They would have been biased, and so would I. So the Bible rested its case in the hands of an unbeliever, and with the only pressure being his sense of justice he gave Him more than a passing grade: he graded Him as high as is possible for man.

One of the distressing experiences to Jesus, then and now, must be in the limited conception that His professed followers have of Him. Peter quickly sought to defend Him at the entry to the Garden

.....

***The gift of the Son would be incomplete without the gift of the Spirit. It is to me, therefore, inconceivable that Easter should have had no following Pentecost, inconceivable that is to say, on the full Christian idea of God. We need the fulness of the New Testament idea of God, a divine initiative of the Father begun in the Son and continued and pressed through by His coming and abiding in the Holy Spirit.—D. S. Cairns.***

of Gethsemane as if He were a helpless Being, and keen disappointment is the reaction of Jesus as He speaks, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matthew 26:53) "You who have testified that 'I am the Son of the living God,' allow me the power of God. Know that I am the Christ, through whom you are strengthened to do all things, who provides you with 'ableness' because 'I am able.'" Those who enthusiastically march in His army are not commissioned to defend Him nor even to fight for Him but to be witnesses unto Him of His great sufficiency.

When Paul and Silas were faced with the question of the jailer, "What must I do to be saved?" they realized the disastrous consequences that would follow a misguided answer. Note that without the slightest hesitation they urged, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Their minds were free of any doubt as to the ability of Christ to save. John the Beloved declares, "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14). Doubts concerning the power of Christ to save originate only in the minds of men—men who have not truly been saved.

Simple, trusting faith in a greatly intellectualized age finds great encouragement in the sweet words of the Hebrew writer, "He [Jesus] is able . . . to save them to the uttermost that come unto God by him" (7:25). It is only a waste of time to debate the power of Christ, for this is eternally settled; but worthy of our time and urgently calling for our attention is the opening of our lives to this great sufficiency. Surely Christ will do a little more through you and through me if we can only enlarge our vision of His power. Let us lay aside our tiny implements of spiritual warfare and let Him call forth His great spiritual forces to save "to the uttermost" those that "come unto God by him."

# FROM THE DEEP MIRY CLAY

by  
**W. O. JOHNSON**  
Pastor, Rockville, Texas



IT WAS MORNING, and a dense, smothering, all-enveloping fog rolled in from the sea, covering San Francisco harbor as a shroud. The chill of the wind penetrated our clothing, touching our bodies as icy fingers which dug into our flesh and caused our bones to ache.

The sun, hiding behind the folds of a gray mist, was obliterated. The gloom, pressing in on us, depressed the spirit and caused an unnatural foreboding—a feeling of disaster, and it was a day nearly fatal for me.

There was diving to be done, and as we cast off that morning little did I realize it would be a day to remember—a day that would stand out vividly the rest of my life. It was a time that was to change the whole course of my existence.

The Higgins boat made its way a few hundred yards from shore, and the anchor was dropped—the sound of the splash remaining with me today. Then preparations were made for me to go down into the briny depths.

As I stepped into the rubber suit and weighted shoes, they felt colder than usual. I shivered. Then the helmet was put in place. For a moment, seemingly, I was cut off from every living thing. For the first time in my diving career I felt apprehensive. Yet it was a simple operation, so I put fear out of my mind.

I checked my two-way telephone to see if it was operating correctly, and after checking the air valve to see if the flow was as it should be, the men shut my face plate, then tapped my helmet to let me know everything was ready for me to make the descent.

Climbing over the side of the boat, I eased my body slowly into the water. In a few minutes I reached the bottom. I was in mud known to be three to four feet deep. Adjusting the air for the depth of the water, I began to move about in a radius of ten feet.

Suddenly I realized my air supply had been cut off. I knew there was a three-minute supply of air if handled carefully.

A few seconds passed and I began to sink. The two-hundred-pound diving suit was burying me in the mud. It was as if I was between two trucks, closing in on me as a vise. It was then I began to feel moisture on my face; it was not water, but blood seeping from my eyes, mouth, nose, and ears.

In that moment the fiery pits of hell opened before me. I could all but smell the brimstone and see the eternal fires leaping up and up, reaching for me. As film rushes through a projector, every sin I had ever committed burned in color before my eyes. I knew I was slipping out into eternity to meet my God.

I began to cry out, "O God, be merciful to me, a sinner. Deliver me from this death and I will be Yours for eternity. I'll do whatever You want me to do."

At that moment the air came on, and I shot to the surface.

Many years later God again revealed His grace and reminded me that He wanted me. My wife and I gave our lives to Him in our home. Then we made a search for a church in which to serve Him, and found it in the Church of the Nazarene. We were sanctified later, and I was called to preach. Serving Him is all that I want—He's real to me.

He lifted me from the deep, miry clay and set me on the straight and narrow way. Won't you let Him do this for you?

## IF

*If Christ is our Lord and Master,  
Self will abdicate the throne;  
If we yield the scepter to Him,  
He will guard and guide His own;  
If we give up independence,  
Trust in Him whate'er befall,  
We'll enjoy then constant victory  
As we crown Him Lord of All!*

**By JESSIE WHITESIDE FINKS**



# EDITORIALS

By W. T. PURKISER

## **Carelessness and Blindness**

One of the slogans of the sight-conservation people in the United States is, "Carelessness leads to blindness." The eyes and the gift of eyesight are among our most precious possessions. It is worse than foolishness to allow negligence and indifference to the principle of sound eye care to rob us of our sight.

What is true of physical sight is also true of spiritual vision. Carelessness and blindness are inevitable companions. "Carelessness leads to blindness."

SPIRITUAL SIGHT is one of God's greatest gifts to His people. Sight and the light by which to walk both come from above. In the Bible, just as darkness is the term used to describe sin, so blindness is the term used to describe the loss of capacity to distinguish clearly moral and spiritual values. God has called us "out of darkness into his marvellous light" (I Peter 2:9). Instead of blindness, He has given us sight. For the blind, Christ offers "eyesalve, that thou mayest see" (Revelation 3:18).

With all due respect to those who may have real ethical problems, right here is the answer to those who state that they cannot "see" anything in Christianity, or the Bible, or who cannot "see" what is wrong with the popular expressions of the worldly spirit. Not only is there a night in which all cows are black, but those in whom "the god of this world hath blinded the minds" (II Corinthians 4:4) are indeed unable to see.

But "carelessness leads to blindness." This is every bit as much a peril of the spiritual vision as it is of the physical eyesight. To become careless about the cultivation of spiritual health and growth, in the performance of duty, and of walking in the light will gradually but surely dim the eyes of the soul and finally lead to total blindness.

CARELESSNESS is a very deceitful enemy. It is not at all like action which is premeditated and purposeful. It is the foe of those who are well established, who yield to the subtle temptation to "take things for granted."

A friend of mine is an electrician with a large electric power company. Just after a serious accident had severely burned one of the men in his crew, he sadly observed to me, "Most of our accidents come from carelessness. We get so used to

working around high voltages year after year that the best of us tend to get a little careless."

He went on to tell of an experience of his own. One of the high tension lines carrying electricity into the city needed repair. Sending a man on down the road to cut off the current, my friend climbed the pole to make the repairs. Just as he was about to start working on the "dead" wire, something checked him. He was sure the electricity was cut off, but grounding one end of his pliers he reached the other up toward the "dead" wire. Instantly a fat, twenty-thousand-volt spark leaped across to the ground connection. Carelessness almost cost another life or, at best, severe burns.

This is not without application to the realm of religious life. Familiarity does not always breed contempt; sometimes it just breeds carelessness. But the results are the same.

EXPERIENCED CHRISTIANS can easily let themselves grow careless about personal and family devotions, about church and revival attendance, about personal witnessing, about tithing, or about consistent study of the Bible. The results are deadly.

There is a "vicious circle" here also. Carelessness leads to dimming of vision, and dimming of vision results in more carelessness. We find it very easy to discover good "reasons" for doing what we have fallen into the habit of doing, or for what by inclination we like to do. We must never forget the demand for discipline in life in every area.

There is, to be sure, a bondage to anxiety and care we must avoid. We are told to "be careful for nothing" (Philippians 4:6), and here the term means distracted anxiety and worry. On the other hand, when we read, "Let them which have believed be careful to maintain good works," the word means thoughtful or mindful, to give consideration to good works.

May we not let carelessness rob us of our sight, but in diligence and discipline enlarge the area of spiritual vision, at all times "careful to maintain good works."

## **The New Pope and Christian Unity**

Pope Paul VI has been crowned head of the Roman Catholic church throughout the world. He has announced his intention of continuing the "enlightened" policies of his predecessor at least in striving for "Christian unity" to the end that

all Christendom shall become "one fold" and "one shepherd."

Of course, Christian unity has a number of meanings. Pope Paul has left little doubt in the minds of any what shall be the nature and name of the "one fold" he envisions, and who shall be the "one shepherd" to direct the destinies of Christ's Church on earth.

There is no debate about the unity of the lion and the lamb when they lie down together. The only thing is, to the extent that this happens before the millennium it is a case of the lamb being inside the lion. Perhaps someone should tell the pope that the Protestant lamb has not the slightest intention of lying down inside the Roman lion.

**NOR IS PROTESTANT** ecumenism a great deal better than the Roman Catholic kind. At least, Catholicism shows no disposition to surrender any of its distinctive doctrines—the supremacy of the church, the infallibility of the pope ex cathedra, the veneration of Mary as "the mother of God," the necessity of the sacraments, etc., etc. On the other hand, the unity which ecumenical Protestants seem to seek is one which is reached by the surrender of all distinctives and a leveling down to the lowest common denominator of faith and practice—which is really pretty low.

There is a unity in the true Church of the Lord Jesus Christ. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:4-6). Yet the very next word in this great accolade to Christian unity is the word "but." "But unto every one of us is given grace according to the measure of the gift of Christ"—and Paul goes on to indicate the differing functions and gifts of those who are members of the one body.

The point is, Christian unity has never been

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## Divine Directive

*Give me faith that my soul soar upward.*

*Give me trust to accept Thy will.*

*Give me love that extendeth outward.*

*With Thy joy, my whole heart fill.*

*Give me grace that progresses onward.*

*Give me song when my soul would sigh.*

*Give me peace and assurance inward.*

*With Thy nearness satisfy.*

*Give me goal with divine direction.*

*Give me courage through strife and stress.*

*Search my soul with divine inspection.*

*With fullness my life possess.*

**By JACK M. SCHARN**

and will never be a matter of church organization. It is a creation of the Spirit and not of the flesh. It is free from the limitations imposed by the necessities of co-operation on the human level. It is expressed in the attitude voiced by Dr. P. F. Bresee when he said, "We are one with every Blood-bought, Blood-washed soul in the universe." This is "the unity we seek."

## Holding People to the Church

The late General Superintendent J. B. Chapman tells of a camp meeting he held in a small grove by the side of a little creek on a west Texas ranch. The rancher was a very generous man, but not a Christian, and Dr. Chapman was very anxious that the camp meeting people do nothing which would spoil the relationship.

On two successive nights, however, the pasture gate was left ajar as the people left the grounds. Finding it in the morning, Dr. Chapman closed it in some haste lest the ranchman's stock should wander. After the second morning he called on their friend and explained that the people were careless about shutting the gate, asking that if his stock should wander he would let them know, so that they might take the trouble of bringing them home for him.

But in his slow and easy way the Texan said, "Oh, never mind about the gate. I have better grass and more water than any of my neighbors and my stock will come back, even if they should accidentally wander outside. I treat my stock so well that they stay with me from preference."

Dr. Chapman went on to apply this incident to the verse in Revelation which describes the New Jerusalem with the words, "And the gates of it shall not be shut at all by day: for there shall be no night there" (Revelation 21:25). God's heavenly city has no need for provision to keep its citizens in.

But there is an application of this little story this side of heaven. The best possible way of holding people to the church is to keep them by their preference. True, there are some who are moved by a deep loyalty and a commendable sense of responsibility. But sooner or later the demands of duty lose their force, and desire reveals itself.

Basically, Christianity operates on the principle of preference. God owns no slaves. Those who serve the Lord serve Him because they want to and because they love His way. It means much to see that the Christian life is not a heavy burden to be borne but a high privilege to be lived up to. As James Denney long ago put it, "It is not restraint but inspiration which liberates from sin; not Mount Sinai but Mount Calvary which makes saints."

And in the church there is every evidence that "better grass and more water" will accomplish what fences and gates can never do.

# THE CHURCH AT WORK

## MINISTERIAL BENEVOLENCE

DEAN WESSELES, Secretary

This letter of appreciation and thanks was received recently from a retired elder living in Tennessee: *The word "Thanks" seems so inadequate to express what I feel in my heart today. My church, which I have loved and lived for these years, has come to my aid. The check and your letter arrived on a day when I was feeling very bad physically and Satan was giving me a bad time spiritually. Oh, how God blessed me today and my love for the Church of the Nazarene was overflowing!*

*These last few months have been a very trying time to me but God has been sweeter to me than ever. In times of pain and sickness the temple has especially tempted me to despair. But with confidence in God, I know that He works all things to His glory and our good.*

Your N.M.B.F. budget payments help the church to share the cost of medical expense for those who served and those who are now serving. Your continued faithful support is needed and greatly appreciated.

Department of  
Ministerial Benevolence

## FOR CHRISTIAN ACTION

There are now available four excellent four-page tracts in the area of drinking and smoking. All these tracts are printed in two colors and are attractive in design. They are already having a good ministry. They are as follows:

1. *You Don't Have to Drink* (No. T-602), by Glenn D. Everett
2. *The Day You Start Smoking* (No. T-624), by Clarence Edward Flynn
3. *Before You Light That Cigarette* (No. T-625), by L. N. Gilbert, M.D.
4. *I Can't Afford It* (No. T-601), by Chaplain Clifford E. Keys, Jr.

There are many people these tracts may help. Perhaps a teen-ager? A mother or father? A neighbor or friend?

These excellent tracts are obtainable at the following rates:

25 for 25c (minimum order, 25 of a number)  
1,000 for \$5.00 (may be assorted in multiples of 25)

Please order these tracts direct from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.

It will be helpful to specify both the title and number of the tracts you desire.

EARL C. WOLF, Secretary  
Committee on Public Morals

## DISTRICT ACTIVITIES

**NOTICE:** To assist in faster handling of news, reporters to the *Herald* are asked to limit reports as follows: local church and evangelists' reports, under 100 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

### East Tennessee District

The East Tennessee District preachers' wives' retreat closed on May 15, after three wonderful days of fellowship and blessing. The group met at Laurel Lake in Townsend, Tennessee.

Through the careful planning and Spirit-anointed leadership of our esteemed district superintendent's wife, Mrs. Victor E. Gray, the inspiration of this retreat will not soon be forgotten.

A special feature of the meeting was a tour of the magnificent Christus Gardens in Gatlinburg. Viewing the unique scenes of the life of Christ, our hearts were thrilled anew with love and adoration for our wonderful Lord.

All of us returned home with renewed challenge and enthusiasm to be at our best as "workers together with God."—MRS. RAY SAVAGE, Reporter.

### Michigan District Church Schools

The Michigan District Church Schools convention was held June 1, in Lansing First Church, with Rev. Roy Mumau, district church schools chairman, in charge. The Spirit of God was wonderfully felt throughout the sessions.

At nine-thirty a "buzz" session was held, with the four groups led by Rev. Wm. Eckel, Wm. Damon, Rev. David Ehrlin, and Rev. Joseph Nielson discussing various phases of the Sunday school work.

District Superintendent Fred J. Hawk presented the work of the district with challenging plans for the future. Three ministers and three laymen were elected to attend the General Church Schools Convention in 1964. Inspirational messages were given by Rev. Wm. Eckel, Rev. Robert Waggoner, and Rev. Earl Frost.

In the afternoon session we enjoyed music by a men's quartet from Lansing First Church, and Mrs. Richard Fry of Muskegon Eastwood Church was pre-

sented the "Teacher of the Year" certificate. A panel discussion was in charge of Rev. Paul K. Moore, moderator, with fifteen ministers and laymen participating. A fitting climax was a violin solo by Mrs. Margaret Cunningham.

Other high lights were the presentation of watches to the five winning Sunday school superintendents in the recent district contest, and a check to Chairman Mumau for his faithful leadership in ten years of boys' and girls' camps on the district.—HAROLD JOHNSTON, Secretary.

### Southern California District Assembly

The fifty-seventh annual assembly of the Southern California District convened May 22 to 24 in San Diego First Church, with Dr. Samuel Young as the presiding general superintendent.

Dr. Nicholas A. Hull was re-elected for a period of three years to serve as district superintendent. A love offering and pledges were taken to send Dr. and Mrs. Hull on a foreign missions tour in the near future.

Many outstanding gains were noted for the past year: total membership 11,611, showing 859 members taken in on profession of faith; also 1,016 gain in Sunday school enrollment. Per capita giving averaged \$186, with a grand total paid for all purposes of \$2,169,219, and church and parsonage property valued at \$10,809,169. Two new churches were organized, and two new pastors, William McKinney and Richard Cooney, were ordained.

The spirit of the assembly was uplifting and victorious.—WALTER RUDER, Reporter.

### Rocky Mountain District Assembly

The Thirty-sixth Rocky Mountain District Assembly convened June 6 and 7, in First Church, Billings, Montana. General Superintendent Williamson presided with efficiency, preached with great power, and was a blessing to the entire assembly.

Miss Mary Scott delivered three ringing challenges during the N.E.M.S. convention. Mrs. George Ronnekamp was unanimously elected missionary president for a second term.

Rev. Alvin McQuay, our esteemed leader of seventeen years, now in the second year of a three-year term, continues to enjoy deep affection from Rocky Mountain Nazarenes. Gains in most areas were reported across the district; with several new buildings having been constructed recently. Byron Conrad received elder's orders in an impressive ordination service.

After four years of faithful service, Rev. Jim Bartz retired from the N.Y.P.S. presidency, and Rev. Jim Bond was



elected as the new president.

Plans are under way for Rocky Mountain Nazarenes to "Contact to Win" in our ministry to the million people who populate the two great states of Montana and Wyoming.—JIM BOND, *Reporter*.

## New Mexico District Assembly

Recently New Mexico District had its Fiftieth Anniversary Assembly, with Dr. D. I. Vanderpool as its wise and sweet-spirited counselor and general superintendent. The assembly was blessed of the Lord with unity and love.

Highlighting the assembly was the twenty-fifth report of our beloved dean of district superintendents, Dr. R. C. Gunstream. Twenty-five years ago the district raised about \$15,000 for all purposes; this year the amount raised for all purposes was \$437,000. During those years Dr. Gunstream has traveled over one million miles, and probably driven more than one million nails in building the Kingdom with heart and hand. In gratitude the district responded with 130 votes, unanimously calling him for three years, and also electing him as delegate to the General Assembly in '64. Along with this, a love offering of over four thousand dollars was given to enable Dr. and Mrs. Gunstream to make a trip to the Holy Land in August.

Other ministerial delegates elected to the General Assembly are Rev. Harold Morris and Rev. Fred Eike, with the lay delegates—Raymond Ryan, Fred Birch, and Bruce Pardue.

Brother Kenneth Frey, efficient and dependable district secretary for the past five years, resigned to become affiliated with Pasadena College staff and work on his doctorate. Rev. Dale McClafflin was elected as district secretary.—JOHN E. MAYBURY, *Reporter*.

## THE LOCAL CHURCHES

Prince Albert, Saskatchewan, Canada—For many months now our church has been enjoying the blessings of God. The revival services with Rev. and Mrs. J. J. Sharples proved to be a great time of blessing and salvation. The attendance was excellent, with new people coming in, and wonderful altar services. The church continues to enjoy the effects of the work of the Holy Spirit in our midst. About twenty new pupils have been added to the Sunday school roll, every department is operating fully now, with a recent organization of the girls' Nazarene Pathfinders. Rev. W. R. Robinson is in his fifth year as pastor, with a year to go on the last three-year call.—F. M. ROBINSON, *Reporter*.

South San Gabriel, California—The Del Mar Avenue Church recently enjoyed a very successful revival under the Spirit-anointed ministry of Rev. Louis O. McMahon. The altars were repeatedly lined, with more than one hundred people earnestly seeking God for pardon, heart purity, and physical healing. Nine people, including two fine families, were added to the church membership. This was one of the best revivals the church has had in our ten-year ministry here. Brother McMahon proved his love for God and souls. We

have recently completed a \$12,000 remodeling job on our old structure, including a modern forced-air cooling and heating system.—ELBIE D. GREEN, *Pastor*.

Miami, Oklahoma—Our church is enjoying a revival spirit under the ministry of Rev. Dale Worchester. Our Sunday school is showing a good gain in attendance for the assembly year. Recently we had a successful week-end revival with Rev. and Mrs. Ulf Kristofersen of our Bethany Nazarene College as special workers. Our Hi-N.Y. quiz team won the zone contest, and will enter the district finals. Recently the church gave Pastor Worchester a unanimous recall.—PAUL NITT, *Reporter*.

Evangelist James Robbins reports: "I sincerely appreciate our fine pastors and laymen with whom I have been privileged to labor in recent revivals. It is a joy to serve as a Nazarene evangelist. At this writing I am in a meeting in our First Church, Richmond, Indiana, with Pastor Ross Lee, and Darrell and Betty Dennis as the singers. These are wonderful days. I am now closing up my tenth year. Write me, 1817 F Street, Bedford, Indiana."

Martinsville, Indiana—God has given First Church a good year, with an average of 364 in Sunday school, with 714 present on Easter Sunday, making us third on our district. Our giving for world-wide evangelism has reached an all-time high, with a Thanksgiving offering of \$1,091, and \$1,031 in the Easter offering. We will be better than a "10 per cent church" for the year. We have pastored this fine people for nearly seven years, and they have given us an extended call of four years to start in September.—EARL MARVEL, *Pastor*.

Charleston, South Carolina—In April the Port Park Church had a wonderful revival with Evangelist Nettie A. Miller, who preached with the anointing of God. God blessed in giving seekers every night, and on the closing Sunday sixteen new members were added to the church by profession of faith. Evangelist Miller is much loved by our people here. Our church has showed substantial increase in every department through the year. On Sunday, May 12, Pastor Raymond DeShone was extended a four-year call.—EDWIN L. EVANS, *Secretary*.

Rev. Opal Crum writes: "After serving as pastor for three years on the Central Ohio District, I have resigned my church at Rarden to enter the field of evangelism. I am now making up my slate and will be glad to go anywhere the Lord may lead. Write me, 50 Maplewood Ave., Apt. B, Columbus 13, Ohio."

Evangelist C. T. Corbett reports: "During the first 4½ months of 1963, I have been happily engaged in 10 revival meetings, during which the Lord has brought some 500 souls to the altar. I have traveled through 18 states, and across the campus of 4 of our Nazarene

colleges. Also, God has given some blessed missionary services, as we have showed the opening of our work in Brazil, South America. These meetings have included 4 in California, 1 in Arizona, 2 in Montana, 1 in Wyoming, 1 in Ohio, and 1 in Missouri. The people have rallied to the prayer meetings; Sunday school teachers have rallied their classes to the night services; pastors have been most co-operative; over one million Bible verses have been read; and God has blessed in giving a number of seekers, with a goodly number added to the church membership on profession of faith."

Evangelist Henry B. Wallin reports: "We have had a good year, as we have labored in Oregon and California, conducting nine meetings, and witnessing over four hundred seekers, and many uniting with the church. Mrs. Wallin has presented our pictures and given the travelog of our ministry in Japan. We have open dates for the fall of '63 and the spring of '64. We will be glad to go anywhere for full meetings or week-end holiness conventions. Write us, 1414 N. Hill Avenue, Pasadena, California."

Rev. R. D. Grubbs writes from Cincinnati, Ohio: "My heartfelt gratitude to all for your letters, cards, calls at the hospital and at home, the flowers, and most of all your prayers. Surely God works in mysterious ways. The surgeon advised another operation—the second within nine months. The morning of May 1 he said the worst was past, and I came home May 12. Thank all of you; may God bless you."

Estil Springs, Tennessee—Recently we enjoyed what was considered the best revival in this church's history, as night after night souls prayed through to definite victory. Evangelist Charles E. Haden preached with the power of the Holy Spirit, and God gave results with a number of new people praying through to victory. Our church can never be the same after this wonderful outpouring of spiritual blessings. New members were added to the church, and we want Evangelist Haden to come again.—WINFRED, HILL, *Pastor*.

Houston, Texas—Sunday marked the closing services of the spring revival at Central Park Church with Rev. Glen Jones, superintendent of Southeast Oklahoma District, as the evangelist. God used Brother Jones and his ministry of the Word to the salvation of souls and the uplifting and edifying of our church. We give God praise for all that was accomplished.—DAVID K. KLINE, *Pastor*.

Rev. Elmer E. McCormick writes: "After four successful and fruitful years as pastor of First Church in Connersville, Indiana, I have resigned to accept the call to our Waynesburg church on the Pittsburgh District. During our stay in Connersville, we received forty-one new members into the church, and the Sunday school showed a gain of fifty per Sunday in average attendance."

Rev. and Mrs. Edward E. Mieras will be celebrating their golden wedding anniversary on August 10 in First Church of the Nazarene, Pasadena, California. They were married in the Grand Rapids, Michigan, Church of the Nazarene, of which they had previously become members, on August 12, 1913. Their first pastorate was starting and organizing the Church of the Nazarene at Lansing, Michigan. Their home address is 158 Congco School Road, Thousand Oaks, California, and they are presently engaged in developing the home mission Church of the Nazarene at Thousand Oaks.

**HEARTFELT THANKS** to all our many friends who have held us up before the throne of grace in prayer, plus sending telegrams, cards, and letters, upon the untimely death of our husband and father, Rev. B. Martin Gale—killed in a head-on automobile collision with a car driven by a drunken driver. Mrs. Florence M. Gale, Grangeville, Idaho; Elwood R. Gale and family; and Rev. Merwyn E. Gale and family.

Rev. and Mrs. Robert L. Major celebrated their fiftieth wedding anniversary on July 2. He is now retired, after spending nearly forty years in the ministry of the Church of the Nazarene, all in the pastorate, serving churches in Nebraska, Indiana, Ohio, and Michigan. They retired five years ago and are now living in Eaton Rapids, Michigan.

A special surprise program in honor of Rev. W. W. Weddington's fifteen years of service to the Wheelersburg (Ohio) Church of the Nazarene was presented on Sunday morning, June 23. Brother Weddington has never received a negative vote. At the close of the service, the entire congregation moved to the outdoors, where Rev. W. W. Weddington was presented the keys to a 1963 Buick—a gift from the people whom he has served through the years.

Word has been received of the death of Rev. David D. Phillips on June 29. He was serving as supply pastor of the church in Petaluma, California. Funeral service was held in Salem, Oregon, on July 3. He was a member of the Oregon Pacific District. He is survived by his wife.

Pastor Earl B. Wheeler writes: "We served as pastor of our church in Golden, Colorado, for nearly five years, during which time the church was relocated in a growing area of the city, and we now have a fine building and property. Coming to our First Church in Greeley, we have found a united people. We have been pleased with the planning and foresight of the former pastor, Rev. George Cargill, and the church, and anticipate good days ahead."

East Chicago, Indiana—In May, First Church had a very successful revival with the Passmore Evangelistic Party. In the nine days we had a total attendance of 1,039 with about sixty seekers. New people were saved, and many others found victory for their problems. Through good advertising, and because

our people gave themselves to prayer and personal invitations, scores of new contacts were made. Along with the wonderful music and singing, Brother Passmore is an effective and forceful preacher. We greatly appreciated the ministry of this group.—R. E. WOODBECK, *Pastor*.

Evangelist Bob Palmer writes, "I am now in my fifth year in the field, and will be glad to go anywhere the Lord may lead for freewill offerings. I have open time this fall, in October and November, and also some spring dates in 1964. Write me, 1320 Grandview Avenue, Portsmouth, Ohio."

Pastor C. D. Holley writes from Montgomery, Alabama: "I have now been with our First Church here for one year. Maxwell Air Force Base and Gunter Air Force Base, two large government air facilities, are within our sphere of influence. If you know of Nazarenes moving into this area, please write us, 1932 James Avenue, Montgomery."

Garner, Arkansas—Recently our church had a very good revival with Rev. J. W. Thomas as the evangelist. He is a wonderful man of God, and we greatly appreciated his Bible preaching.—C. L. MURBURN, *Pastor*.

## THE BIBLE LESSON

By HARVEY J. S. BEANEY

Topic for August 4:

### Where Is Your Brother? (Temperance)

SCRIPTURE: Genesis 3-11 (Printed: Genesis 4:1-10)

**GOLDEN TEXT:** *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself* (Matthew 22:37-39).

In last Sunday's lesson we saw that man had sinned against both God and himself. Now we see him sinning against his fellow man. In whatever area sin is committed, it never stops until it has encompassed these three areas of existence. The man who claims that he is sinning only against himself must live to realize that his acts also impinge upon the will of God and the rights of others.

Three things are evident in this Bible story: Cain killed Abel; he denied the act; and he disclaimed any responsibility for his brother.

Murder is more than the act of taking life. It is all the hatred and scheming which precede the act. It is the callousness and carelessness which break hearts and destroy homes. It is the waywardness and wantonness which crush spirits and mutilate love. It is the heedlessness and heartlessness which profane character and ruin reputations. Those who suffer "living death" in concentration camps and police states, in drunkards' homes and in the marital company of men turned beasts, are the

## NOTICE

**to Sunday School Teachers  
Using the Annual Uniform  
S.S. Lesson Commentaries  
and "Illustrating the Lesson"**

For our current "Studies in Genesis" you will find the arrangement of materials in the above lesson helps in a slightly different order from that in the *Bible School Journal*, the *Advanced Quarterly*, the *Youth's Bible School Quarterly*, and *Come Ye Apart*. We planned a stronger introductory lesson on the Book of Genesis and omitted the last lesson of the quarter. Twelve of the lessons are the same in your annuals and in *Illustrating the Lesson*, but they appear in our materials one week later than the Uniform Lesson schedule, which is followed in your annuals.

victims of the sin of Cain as well as those who fall before blow or bullet.

But responsibility for the welfare of others is more than the absence of the attitude and act of destruction. It is also the attitude and act of enriching the lives of others. "Am I my brother's keeper?" The answer is, "Yes." Yes, in the name of right and righteousness! Yes, in the name of the good and the holy! Yes, by virtue of the image of God in man! Yes, by virtue of the cross of Jesus Christ! Yes, but virtue of the innate value of human personality!

Too often Christian responsibility is interpreted as applying only to salvation and the things of the spirit. It is this—with all the evangelistic zeal for which our church is noted. But this is limiting the obligation of the church more than the problem it faces will warrant. It must be understood that salvation from sin includes the whole person or it falls short of its intended purpose. There is a close connection between the sinner and his environment, and when he is converted new influences must be brought to bear upon his life. The man who is converted in a state of poverty and starvation must be provided with the necessities of his existence. The psychotic or neurotic person may experience conversion, but he needs guidance in order to be fully restored to normal balance and adjustment to life.

The epitome of personal responsibility is the golden rule—to do unto others as we would have others do unto us.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.





**NONE OF THESE DISEASES**  
**S. I. McMillen, M.D.**  
**Revell, cloth, 158 pages, \$2.95**

"IT'S NOT what I eat," my neighbor said, as he leaned his rather substantial self against my weak fence; "it's what eats me." While he could have rightfully been concerned about the former, what he said had some truth in it.

I've often wanted to read a book that puts the physical body into its proper relationship with the spiritual, using the Bible as a Guidepost. This one, written by a Wesleyan Methodist doctor, formerly a medical missionary, covers a rainbow of Biblical promises that assure us of a healthy, well-adjusted life if we follow them. If you don't discover where you are disobeying a Biblical command concerning the health of your body as you are reading this book, you will be a rare one indeed.

Here are some chapter titles: "Gray Hair and Rattlesnake Oil," "Robber of Five Million Brains," "Coronary and Cancer by the Carton," "The Superlatives of Sex," "The High Cost of Getting Even," "You're as Old as Your Arteries," "The Nation's No. 1 Health Problem," and "Freedom from an Agonizing Situation." There are twenty-six chapters in all.

The book is Wesleyan in its implication. However the author, now a church college physician, is mainly concerned with presenting the potential power of scriptural prescriptions for the well-being of the physical self.

"Surrendering one's will to the divine will may seem to be a negative procedure," Dr. McMillen says, "but it gives positive dividends. . . . Everybody meets frustration every day, but the Christian need never become frustrated."

. . . Now, that's a positive note on which to close!—ELDEN RAWLINGS.

**My order for the August**  
**HERALD "Book of the Month"**

Send . . . copy (ies) of *None of These Diseases* @ \$2.95 to:

Name . . . . .

Address . . . . .

City . . . . . State . . . . .

Check or Money Order enclosed \$ . . . . .

☐ Charge my personal 30-day account.

☐ Send application for 30-day account and extend to me a courtesy charge for the price of this book

**"SHOWERS of BLESSING"**  
**Program Schedule**

**August 4—"When God Calls," by**  
**Lloyd B. Byron**

**August 11—"The Supreme Question,"**  
**by Dallas Baggett (featuring music**  
**by Pasadena College)**

**August 18—"The Life Beyond," by**  
**Dallas Baggett**

**Deaths**

MRS. LENA SPRUIELL (nee Grubbs) died December 1, 1962, at her home in Abernathy, Texas. She was born July 11, 1895. She joined the Church of the Nazarene in 1922, and was a faithful member for more than forty years. She is survived by her husband, R. D. Spruiell, of Abernathy; two daughters, Mrs. Geneva Rowe and Mrs. Roxie Smith; and three sons, Louis, W. G., and Franklin. Funeral service was conducted in the Abernathy church by her pastor, Rev. James H. Robertsen, assisted by Rev. Corbie Grimes and Rev. Felix Graham, with burial in the Abernathy cemetery.

HARRY CHESTER CULBERSON, age seventy, died May 8, 1963, at his home on the Ten Loys, Fairfield, Maine, after an illness of several months. He was born in Rosedale, New Brunswick, Canada, July 14, 1892. He served in the Canadian Army during World War I. In 1919 he married Mildred Bell. They moved to Fairfield in 1935. He was a member of the Fairfield Church of the Nazarene, transferring membership to the Oakland Church when it was established. Besides his wife, he is survived by two daughters, Mrs. Betty May Conley, and Theresa Ann Culbersen; also a foster-daughter, Miss Hazel Robbins; a brother, Harold, and four sisters, Mrs. Harold Gartley, Mrs. Berrie Estick, Mrs. Hallie Gray, and Mrs. Lloyd Lewis. Funeral service was held in the Oakland Church of the Nazarene, with the pastor, Rev. Eugene Linn, officiating, with burial in the Lakeview Cemetery, Oakland.

MELVIN F. LAU, prominent Nazarene layman and leader on the Washington District, died April 23, 1963, after a brief illness. He served the church as treasurer for twenty-five years, and Sunday school superintendent for twenty-four years. He was a member of the District Advisory Board and a lay delegate to the last General Assembly. Hanover church will miss him for he was completely given to God and his church. Funeral service was conducted at the church, with Rev. John L. Parry, his pastor, in charge, assisted by Dr. E. E. Gresse, district superintendent, and Rev. H. E. Heckert, member of the District Advisory Board.

MRS. SARAH A. DRAKE, wife of the late Isaac Drake, died May 7, 1963, at Pittsburgh, Pennsylvania. She united with the Terrace, Pennsylvania, Church of the Nazarene in 1908, and was a member of the Pittsburgh First Church at the time of her death. She is survived by daughters, Mrs. D. S. Corlett of Pasadena, California; Mrs. C. B. Strang of Hollywood, Maryland; Mrs. W. W. Eckbreth of Arlington, Virginia; Mrs. D. W. Shreve of Pittsburgh; and Mrs. E. J. Pim of Alliance, Ohio; and two sons, W. T. Drake of Valparaiso, Indiana, and C. W. Drake of Buffalo, New York. Funeral service was conducted by her pastor, Rev. Paul Bambling, with interment in the Homestead Cemetery.

MRS. DENNIS H. WALKER was born November 7, 1889, in Lawrence County, Indiana, and died at the home in Lamar, Colorado, on May 7, 1963. She was married to Dennis H. Walker in 1908. Besides her husband, she is survived by two sons, Joseph and Wayne; and two daughters, Velma West and Erva Williams; also by three brothers. She was a charter member of the Church of the Nazarene in Lamar. Funeral service was conducted by a former pastor, Rev. E. O. Walden, assisted by the present pastor, Rev. R. W. Carpenter. Interment was in the Lamar cemetery, with her brother, Rev. Hoyt Roberts, in charge of the graveside service.

MRS. ANE RASMUSSEN was born July 4, 1871 in Sindbjerg, Denmark, and died May 8, 1963, in Copenhagen, Denmark where she had resided for the past two and a half years. Prior to this she had made her home in the U.S.A. for fifty years. She had played an important role in the establish-

ment of the work of the Church of the Nazarene in Denmark. Even in her ninety-second year her glowing testimony was an inspiration. She was loved and respected by all in the church and will be greatly missed. The funeral followed Danish traditions, with the funeral service in our Copenhagen church, interment service at the graveside, and then a memorial service afterwards in the church with the people commenting on the life of the deceased—a service of tremendous blessing and inspiration. Rev. Jerald Johnson, who had been her pastor in Eugene, Oregon, in former years, delivered the funeral message in German, which was translated into Danish. Surviving are four sons: Dr. Alfred Rasmussen, of San Francisco; Dr. Carl Rasmussen, of Los Angeles; Harold Rasmussen, of El Monte, California; Lee Rasmussen, of Omaha, Nebraska; and a daughter, Mrs. Orville H. Kleven, of Copenhagen, Denmark.

**Announcements**

**WEDDING BELLS**

Miss Sonja Caroline Crabbill of Urbana, and Lowell L. Thill of Stockton, Illinois, were united in marriage on June 1, at First Church of the Nazarene in Urbana, with Rev. Marvin W. Thill, a brother of the bridegroom, officiating.

**BORN**

—to Rev. and Mrs. Roland M. Becker of Kansas City, Missouri, a son, Timothy Harlan, on June 2.

**SPECIAL PRAYER IS REQUESTED**

—by a Christian brother in Ohio "that I may be sanctified wholly, that Wife may be healed, and our son and his wife saved."

**Directories**

**GENERAL SUPERINTENDENTS**

Office, 6401 The Paseo  
Kansas City, Missouri 64131  
District Assembly Schedules for 1963

**HARDY C. POWERS:**

Northwestern Illinois . . . . . August 15 and 16  
Minnesota . . . . . August 27 and 28  
Joplin . . . . . September 19 and 20  
North Arkansas . . . . . September 25 and 26

**G. B. WILLIAMSON:**

Wisconsin . . . . . August 8 and 9  
Tennessee . . . . . August 21 and 22  
Louisiana . . . . . August 28 and 29

**SAMUEL YOUNG:**

Virginia . . . . . August 8 and 9  
Missouri . . . . . August 15 and 16  
Northwest Indiana . . . . . August 21 and 22  
South Carolina . . . . . September 11 and 12  
New York . . . . . September 27 and 28

**D. I. VANDERPOOL:**

Iowa . . . . . August 7 and 8  
Southeast Oklahoma . . . . . September 4 and 5  
South Arkansas . . . . . September 18 and 19

**HUGH C. BENNER:**

Southwest Indiana . . . . . August 8 and 9  
Houston . . . . . August 21 and 22  
Georgia . . . . . September 11 and 12  
South Carolina . . . . . September 18 and 19  
Southwest Oklahoma . . . . . September 25 and 26

**V. H. LEWIS:**

Kentucky . . . . . August 8 and 9  
Indianapolis . . . . . August 21 and 22  
Kansas City . . . . . August 28 and 29

**District Assembly Information**

IOWA, August 7 and 8, at the Nazarene Camp Tabernacle, Route 1, West Des Moines, Iowa. Rev. Clyde Stanley, 2009 Beaver Ave., Des Moines, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, August 6; S.S. convention, August 9; N.Y.P.S. convention, August 10.)

KENTUCKY, August 8 and 9, at Broadway Church, 121 E. Broadway, Louisville, Kentucky. Rev. J. C. Wallace, pastor. General Superintendent Lewis. (N.F.M.S. convention, August 5-6; S.S. convention, August 6.)

SOUTHWEST INDIANA, August 8 and 9, at the Indiana University Auditorium, Bloomington, Indiana. Rev. C. G. Bohannon, 511 N. Grant St., Bloomington, pastor. General Superintendent Benner. (N.F.M.S. convention, August 6-7.)

VIRGINIA, August 8 and 9, at the District Center, Buckingham, Virginia. Mr. Charles Blackburn, caretaker; c/o Nazarene Camp, R.F.D., Buckingham, Virginia. General Superintendent Young. (N.F.M.S. convention, August 5-6; N.Y.P.S. convention, August 7; S.S. convention, August 7.) Center is located at intersection of Highways 60 and 15.

WISCONSIN, August 8 and 9 at Camp Byron, Route 1, Brownsville, Wisconsin. Rev. Robert Kline, 515 Fuller St., Columbus, Wisconsin, pas-



tor. General Superintendent Williamson. (N.F.M.S. convention, August 6; S.S. convention, August 7; N.Y.P.S. convention, August 10.)

**MISSOURI**, August 15 and 16, at the District Campgrounds, Pinecrest Camp, Fredericktown, Missouri. Dr. E. D. Simpson, 12 Ridge Line Drive, St. Louis, Missouri, host. General Superintendent Young. (N.F.M.S. convention, August 14; N.Y.P.S. convention, August 12; S.S. convention, August 13.)

**NORTHWESTERN ILLINOIS**, August 15 and 16, at the District Center, Manville, Illinois. Rev. Riley Laymon, 1620 E. Main, Streator, entertaining pastor. General Superintendent Powers. (N.Y.P.S. convention, August 12; N.F.M.S. convention, August 13; S.S. convention, August 14.)

## Nazarene Camp Meetings

August 1 to 11, Central California, Northern California, and Sacramento districts will hold a united camp meeting at the Beulah Park Campgrounds, north city limits on Hiway 17, Santa Cruz. Workers: Dr. Mendell Taylor, Dr. John L. Knight, Rev. Nelson G. Mink, Professor Ray Moore, Mr. Lowell Bassett, Rev. Harold Stickney, and Mrs. Wilmer Lambert. For information write James McLeod, manager, P.O. Box 67, Santa Cruz, California.

August 2 to 11, Arizona District Camp at Nazarene District Center, two miles west of Prescott, Arizona. Workers: Rev. Harold Daniels, Rev. Bert Daniels, Professor Ron Lush. Dr. M. L. Mann, district superintendent. For information write Rev. James F. Cullumber, 809 S. Belvedere, Tucson, Arizona.

August 2 to 11, Akron District Camp, Nazarene District Center, Louisville, Ohio (Routes 44 and 62). Workers: Dr. M. Kimber Moulton, Rev. D. K. Wachtel, James and Rosemary Green, Leland Davis, Rev. C. D. Taylor, district superintendent, 8063 Columbus Road, N.E., Louisville, Ohio.

August 2 to 11, Washington and Philadelphia District Camp at North East, Maryland (one-half mile north of Route 40). Workers: Dr. James McGraw, Rev. Wilbur Brannon, Dr. and Mrs. T. Harold Jones, Professor Gary Moore, Mrs. Wm. Snyder, Mrs. Fred Bertolet, and Mrs. John Bickel. For information write the camp manager, 445 Washington Ave. Royersford, Pennsylvania.

August 2 to 11, Southwest Oklahoma District Camp at the district campgrounds, three and one-half miles west of Anadarko, Oklahoma, on Highway 9. Workers: Rev. James Crabtree, Rev. W. B. Walker, and Song Evangelist James Bohi. For information write the district superintendent, Rev. W. T. Johnson, 7313 S. Douglas, Oklahoma City 9, Oklahoma.

August 4 to 11, Northeastern Indiana District Camp, at the district campground, East 38th St. Ext., Marion, Indiana. Workers: Dr. Ralph Earle, Rev. Roy Bettcher, Mrs. Mary Anderson, and Professor Paul McNutt. Dr. Paul Updike, district superintendent. For information write Rev. D. K. Ault, Box 1011, Marion, Indiana.

August 5 to 11, Iowa District Camp at the campground, West Des Moines, Iowa (Grand Avenue). Workers: Dr. D. I. Vanderpool, Dr. Edward Lawlor, and the Speer Family. Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 9 to 18, Eastern Kentucky District Camp (Mt. Hope Nazarene Camp) on State Road 156 between Routes 11 and 32 in Fleming County, about seven miles south of Flemingsburg, Kentucky. Workers: Dr. Paul C. Updike, Rev. Dallas Baggett, Mr. and Mrs. Boyce Pierce. For information write to the district superintendent, Dr. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

August 12 to 18, Abilene District Camp, at Camp Arrowhead, ten miles northeast of Glen Rose, Texas (fallow highway 67 to Camp Arrowhead sign, north on farm-to-market road 199 to campground). Workers: Dr. Edward Lawlor, Dr. Orville Jenkins, Dr. Evelyn Ramsey, Professor James Bohi, Rev. Raymond W. Hurn, district superintendent. For information write the camp manager, Rev. D. M. Duke, 1665 Southern, Wichita Falls, Texas.

August 19 to 25, Tabor Camp, sponsored by Iowa District, at Tabor, Iowa (southwest part of Iowa). Workers: Dr. R. V. DeLong and Dr. Wm. McGuire, evangelists. Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 20 to 27, Idaho-Oregon District Camp, at the district campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool and Dick and Dorothy Edwards. Rev. I. F. Younger, district superintendent, Box 89 Nampa, Idaho.

# the Answer corner

Conducted by W. T. PURKISER, Editor

**When one has formed a habit of regular church attendance to such an extent that he feels condemned when he misses a service, can this be a form of legalism? Are there occasions when we are justified in staying home to pray and fast and meditate instead of attending the service at the church? To what extent does God require faithfulness to the church service?**

In the light of Hebrews 10:24-25

("And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching"), I would say that church attendance is very important, not only for ourselves but for others as well. A habit of regular church attendance would be legalism only if it was viewed as a basis for salvation and as a prin-

ciple by which to judge other people.

Considering all the time there is in which to pray, fast, and meditate, it seems to me that it would not be a matter of either/or but of both/and. Prayer, fasting, and meditation are exercises of the soul that can be carried on at other than hours for church services. Faithfulness in church attendance, like faithfulness in all other areas of Christian duty, is according to our ability.

**In our Nazarene midweek "prayer" meetings, I see less and less prayer and more and more book and newspaper reports. Can we expect our people to put proper emphasis on prayer where this condition exists?**

This is something I've never seen. I have heard of churches using the time in the midweek service usually devoted to the Bible study or meditation for a Christian Service Training study, but it would be a fair stretch of imagination to describe this as "book and newspaper reports."

My personal judgment is that a midweek service should combine in balanced proportions three main ingredients: prayer, praise (in song and testimony), and teaching or instruction from the Word of God. This has been pretty generally followed by the pastors under whom I have sat.

**A Jehovah's Witness friend stated that he didn't believe that Christ was with God in creation. The verse he used to prove this was Colossians 1:15. What does "the firstborn of every creature" mean?**

Your friend should read the next verse: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

"The firstborn of every creature" or "of all creation" is a literal translation which simply means the same that is affirmed when Christ is called God's only begotten Son," as in John 3:16. He is the eternal Son of God and there-

fore pre-eminent above all the created order, including angels, men, and things. *The New English Bible*\* has a good translation of this verse: "He is the image of the invisible God; his is the primacy over all created things."\* Because Jehovah's Witnesses deny the deity of Christ, they try to make Him simply the first or highest of the created order. This is, in essence, a form of Unitarianism.

\*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

**A godly teacher made the statement that he believed we could attain to the full stature of Christ spiritually as pertaining to Christ's humanity. This, he felt, would include as much love as Christ had. He quoted Ephesians 3:19 and 4:13. I felt we could have the same quality of love but not in as great a measure. We both would like your answer.**

I would side with you in this friendly argument. Ephesians 3:19 reads: "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God"; and 4:13 is, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

I would take 3:19 to mean that we comprehend the love of Christ which

is beyond a merely human knowledge, but is revealed by the indwelling Spirit of God. And 4:13 sets before us the ideal of spiritual maturity in which the measure of attainment is the fullness of Christ. It seems to me that while we may have a love like that of Christ in its kind, and may love to the degree to which we are capable, we will never have a love as great as His for the simple reason that we are not as great as He is.



By O. JOE OLSON, Director, N.I.S.

### Lose 3 Children

Nazarene friends are continuing to pray for Rev. and Mrs. Don Hughes, Pasadena, who lost three of their four small children in a motorcar crash July 10 in Phoenix, Arizona. Mrs. Hughes and the children had been visiting her parents while her husband, Rev. Don Hughes, attended the C.E. conference in Kansas City.

The accident happened at an intersection in Phoenix. The three children were thrown out of the car. They were: Ronald, eight; Richard, six; and Sheryl, two and one-half.

Mr. Hughes is youth director for the Los Angeles District and for five years was associate pastor of the Bresce Avenue Church in Pasadena.

### Mrs. Updike Stricken

Mrs. Paul Updike, wife of Dr. Paul Updike, superintendent of the North-eastern Indiana District and a member of the General Board, underwent major surgery in Marion, Indiana, General Hospital on July 12. Much prayer is desired by Nazarenes that she may be restored to health. The family home is at 840 Kem Road, Marion, Indiana.

### Home from Taiwan

Rev. and Mrs. L. C. Osborn, who pioneered Nazarene work among mainland Chinese starting in 1916, and who have worked in Taiwan since 1954, have returned home. They will retire after forty-seven years of missionary service.

In Taiwan, Mr. Osborn pastored a Nazarene church and was active in a leprosy association. In the United States they were to visit at Casa Robles, California, and the Nazarene headquarters in Kansas City. The Osborns have a home in Elyria, Ohio.

### Car Is Demolished

The day after the missionary sending service in Kansas City, the Volkswagen motorcar owned by Rev. and Mrs. Alfred (Al) Swain, new missionaries to India, was struck by another car and demolished. Neither Swain nor a seminary friend riding with him was injured. The woman driver of the other car had no insurance. The loss to the Swains was about \$1,000.

"I know I'm in the center of God's will," Swain said. "I'm glad we are outward bound." He is a native of Manchester, Connecticut, and a graduate of E.N.C.

### Speaker for Pilgrims

Dr. Kenneth Rice, head of Nazarene church schools, will give three of the principal addresses at a Pilgrim Holiness church convention in Denver, August 20-22. The regional convention will be devoted to Sunday school topics.

### A Relocation Plan

The Nazarene church in Fort Smith, Arkansas, has purchased a desirable five-acre property on Kelly Highway and is making plans for a building and relocation program. The new site will afford space for parking and a recreation and picnic area. The pastor, Dr. C. Frank Beckett, is leading the church.

### Addition Soon Ready

The \$225,000 addition to Kansas City First Church may be ready for occupancy in late October, a month ahead of schedule. The building will add 12 classrooms and a fellowship hall to the Sunday school program, averaging 600 in attendance. The addition will be joined to the former building by an overpass.

The board of First Church in July approved the sale of a lot with 100-foot frontage on Troost Avenue at \$100,000.

### Word from Sitka

Thirty-one boys and girls attended a summer camp held recently by the Nazarenes in Sitka, Alaska, on Krestof Island. At the annual church meeting Rev. Charles C. Powers, pastor, reported Sunday school enrollment was 102 with good interest continuing. Sitka Nazarenes were over \$300 in per capita giving in 1962-63. The church and parsonage properties are valued at \$100,000.

### Personal Mention

Rev. H. Dale Mitchell was installed as pastor of Detroit First Church early this month. The service was in charge of Dr. E. W. Martin, district superintendent. Mitchell is a former evangelist and pastor of Chicago First Church. . . . Rev. Claude G. Schlosser, of Elkhart First, to East Liverpool, Ohio, First succeeding Rev. James E. Hunton, new Philadelphia district superintendent. . . . Rev. Jerry Ketner to Kansas City First Church as minister of education. He formerly held the same position at Detroit First.

### The Nazarene Dollar

The Nazarene Committee on Stewardship tells how the Nazarene church dollar (\$1) was spent last year: 82¼ cents for local church needs; 73¼ cents for district work; 8½ cents for world evangelism; and 1½ cents for other general interests.

The following sign appeared on the outside bulletin board of a church (not

Nazarene) in Missouri: "If absence makes the heart grow fonder, a lot of people must love this church."



### Decline in Ministerial Students Challenges Indian Churches

BANGALORE (EPS)—The decrease in the number of qualified Indian youth entering the ministry and ways in which the Indian churches meet this challenge were the major topics of discussion at a recent meeting here of the Council of the United Theological College, Bangalore.

The discussions noted as "obvious reasons" for the decrease the new careers open to youth and "the general weakening of the challenge to Christian vocation."

However it also said the churches had been slack in presenting the challenge of the ordained ministry. The college staff offered their services to the churches in any program they devise to make such a presentation.

### "WORLD VISION" Appointments Made

PASADENA (MNS)—Three major staff appointments were recently announced by World Vision headquarters here. Dr. Paul Rees, vice-president at large, has also been named editor in chief of *World Vision Magazine*; Dr. Ted Engstrom, for six years president of Youth for Christ International, was named World Vision's executive vice-president, effective September 1, 1963; and Senator Frank Carlson (R-Kans.) was elected to the Board of Directors.

### Los Angeles Campaign

LOS ANGELES, CALIFORNIA (CNB)—The Billy Graham Southern California Crusade will open in the Los Angeles Memorial Coliseum Thursday, August 15, instead of August 16 as previously announced. The Crusade Executive Committee made the change in order to hold two evening services before relinquishing the Coliseum for a Saturday night football game. There will be no Saturday meetings during the Crusade. Services will start at 7:30 p.m. on week nights and at 3:00 p.m. on Sundays. There will be no Sunday evening services. There will be two "Youth Nights" each week—on Mondays and Thursdays. The Crusade will continue through September 8.

Enrollment in the counselor-training classes which began Monday, May 6, is nearing 30,000, and is expected to reach that figure before completion of the training courses, Crusade Director Walter H. Smyth said. Approximately 5,000 persons attended the series of choir rehearsals conducted by Cliff Barrows and Bev Shea.





1 Dr. and Mrs. R. C. Gunstream recently celebrated the completion of twenty-five years of service in the district superintendency of the New Mexico District. The last District Assembly gave Dr. Gunstream unanimous votes on both the one-year and the three-year ballots and a substantial love offering. Special emphasis on the anniversary is being given at the district camp meeting, now on at Capitan, New Mexico. The district has made notable increases along all lines and is aggressive and united in its work at the present time.



2 Teen-agers Georgia Bilgeu, left, and Rexena Cash, right, stand beside the sign they painted to identify the Church of the Nazarene in Riverbank, California. The signboard was prepared at a cost of approximately ten dollars. The local congregation is working under the leadership of Rev. Donald Keeler, pastor, to improve and beautify their property.

3 Six hundred thousand copies of the 1963 "special" HERALD are stacked on skids in the Nazarene Publishing House storeroom awaiting shipment next month. Left to right, Dr. W. T. Purkiser, editor, shows the "special" to Publishing House Manager M. A.



# News in Picture



Lunn and Production Manager Arch Edwards. The 1963 "special" is planned for use in the fall drive, and features articles written by laymen in varied walks of life.

4 A view of the spacious sanctuary of the First Church of the Nazarene, Bradley, Illinois. Since the dedication three years ago the church has purchased adjoining property to make room for future needed expansion. On the sixth anniversary of the pastorate of Rev. George J. Franklin the church membership was almost doubled, growth was reflected in all departments of the church work, and Bradley First Church had taken its place among the top-ranking churches of the district.



# NIGHT THOUGHTS

*I think of God, and thinking is to wonder  
Upon His greatness and His majesty;  
The wisdom of His planning and His shaping  
Of things past knowing in the world I see;  
The new green of the tender grass in springtime,  
The scarlet laughter of the autumn trees;  
The far high stars: the wind forever going,  
And crags and cataracts and foaming seas.*

By  
**KATHRYN  
BLACKBURN  
PECK**

*I think of God, and I am made to marvel  
That He has thought of creatures weak and small,  
And shows His kindness in their mottled plumage—  
The warmth of furry coats. He gives to all  
Means of protection, and He counts life precious.  
He notes the sparrow's fall—the eagle's flight.  
Yet, from His throne uplifted, rainbow-circled,  
He sets the sun his course, and gives its light!*

*I think of God, and tears fall on my pillow.  
How can He be so infinitely kind,  
Regarding us, His children, with compassion  
Though we are disobedient and blind?  
Such love is deep beyond all understanding.  
Enduring, all-forgiving, reaching out  
To draw us to himself—to teach us mercy;  
Upholding and enfolding round about.*

*I think of God when fate seems hard, unfriendly,  
And, oh, how comforting this thought can be—  
That He is there, and that He is almighty,  
And that, incredibly, He thinks of me!  
And meditating thus, I simply praise Him.  
So frail a child of earth He deigns to bless!  
But, oh, I think a thousand years of heaven  
Must be for learning of His holiness!*

**O God, thou art my God; . . . My soul shall be satisfied . . . and  
my mouth shall praise thee with joyful lips: when I remember thee up-  
on my bed, and meditate on thee in the night watches.—Psalms 63: 1-6.**